Editorial notices 80 cents par line, each insertion. Local notices 15 cents per line, each inser

BALLHUADS. RALTIMORE AND OHIO BAILBOAD.

WARRISOTOS, Dec. 2, 1865,
Trains between Washington and BaltiMORE, and Washington and BaltiMORE, and Washington and The West,
are now run as follows, vist

Leave daily, except Sunday, at 6.20, 8.00, and
11.10 a. 10., and 2.00, 4.30, 7.50 and 9.00 p. m.

FOR ALL WAY STATIONS. Leave daily, except Sunday, at 6 20 s. m. and

2.00 p. m. PHINCIPAL WAT STATIONS, vis: Bladesburg, Beltaville, Laurel, Amapolis Jauction, and Relay House, leave at 6.20 and 6.00 a. m., and 5.00 and 6.50 p. m. daily, except Sunday.

FOR ANNAPOLIS

o at 6.20 and 8.00 s. m., and 4.30 p. m.
except Sunday. No train to or from Anon Sunday.
ON SUNDAY.

ON SUBDAT.

FOR BALTIMORE.

Leave at 8.00 a.m. and 4.50, 7.50 and 9.00 p. m.

FOR WAY STATIONS.

Leave at 8.00 a.m. and 5.00 p. m.

FOR ALL PARTS OF THE WEST.

Leave daily, except Sunday, at 7.50 a.m., and 1.00 p. m.

00 p. m.
On Sunday, at 9.00 p. m. only, conserved
I Relay Station with trains from Baltimore to
Vaccing, Parkersburg, &c.
Through tickets to the West can be had at the
Nashington Station Ticket Office at all hours in
he day, as well as at the new office in the Amerraca Telegraph Building, Funnyi vania accuuc,
between Four-and-a-half and Sixth attreets.
For New York, Philadelphia, and Boston, see
advartisement of "Through Lina."
W. P. BMITH,
Master of Transportation,
L. M. OOLE,
GEO. S. KOONTZ, Agent,
accounts. m. Sunday, at 9.00 p. m. only, connecting by Station with trains from Baltimore to

NOTICE TO SOUTHERN TRAVELERS. THE OLD AND DIRECT LINE ENTIRELY COM-STAGING ENTIRELY DISCONTINUED.

TWICE DALLY.
On and after MONDAY September 25, the old
and favorise line from WASHINGTON, vis. PRED-ERICKSBURG, to RICHMOND, will be ron
TWICE DALLY, (Sanday nights excepted.) as fol-

RRIUKSBURG.

WIGE DAILY, (Sunday nights excepted.) as follows:

The fast and commodious steamer KRYPORT.
Captain Frank Hollingshead, and C. VANDER.
Bill.T. Captain A. L. Colmary, will leave the wharf, foot of Sixth street Washington, twice daily, (Sunday nights excepted.) at 7 a. m., and 8.65 p. m., arriving at Aquin Creek by 10.30 a. m., and 12.36 p. m., and thense by the Richmond, Frederickaburg, and Potomae Raliroad, now entirely completed to Richmond, arriving there at 2.25 p. m., and 5.20 m. m., affording ampleted to Richmond, and making connections with the Richmond and Feteraburg Raliroad for Feteraburg and points south of Feteraburg and south of the steamer leaving Washington at 8.45 p. m., rives in Richmond and Danville trains for Danville, Va., Greenaboro', Salisbury, Charlotte, Raleigh, Va., Greenaboro', Salisbury, Charlotte, Raleigh, Con MUDATS leave WASHINGTON at 7 s. m.

Constored S. C. Chester, S. C. Con SUNDATS leave WASHINGTON at 7 a. m. only, and arrive in Richmond at 5,25 p. m. Maggage checked through to Sichmond from New York, 'Philadelphia, Baltimore and Washington, and accompanied by through baggage

New York, Philadelphia, Baitimore and Westington, and secompanied by through baggage masters.

Through tickets from N. York to Richmond. \$17.00

"Philad's 13.60

"Baitimore 10.00

"Baitimore 10.00

"Washington 5.00

"Washington 6.30

"Recent Class Tunores Tourses

From Washington to Richmond 5.50

Can be procured in New York at No. 220 Broadway, and at Courtiand eitest forry. In Philadelphia, at the depot of the Philadelphia, Wilmington and Baitimore failtoned Company, Broad and Prime streets. In Baitimore, at the Camden Station of the Baitimore and Othe Baitrone Company. In Washington, at the Company's effice, at the corner of Pennyl Vania avenue and Sixth street, and on board the Potomac steamboats.

Pascongers leaving New York at 7 and 8 a. m., 6 and 7 p. m., Philadelphia at 1,15 p. m., (DAT.) and 11.15 p. m. (RIGHT.) and baitimore at 3.50, 4.23, and 6 p. m., 5.35 and 4.50 a. m., arrive in Washington at 2.70, 2.00, and 7.45 p. m., and and 6 a. m., in ample time is make connections for Richmond and the South.

Omnibuses and Baguage Wagoon will be in realiness to convey passengers and baggage between depots it Richmond.

Pascongers by this Line pass by daylight Mount Vernon, and may have an opportunity of visiting eversal battle-fields near Fredericaburg, by

battle-fields near Frenerical Control of the American Control of the American Control of the Con

PHILADELPHIA, WILMINGTON, AND BALTIMORE BALLBOAD.

espied, jor and provide. Havro-de-Grace, at Wilmington, Perryville, Havro-de-Grace, Aberdeen, Perryman's, and Magnolia. Way Mail Tralu at 8.16 a. m., (Sendays excepted.) for Baltimore, stopping at all regular stations, connecting with Delaware railroad at Wilmington for Milford, Halisbury, and interms-Havre-de-Grace,

ons.
Train at 1.15 p. m., (6nndays exr Haltimore and Washington, stopping
c, Wilmington, Eikton, Perryville,
s-de-Grace.

copion, 1 of solution, Eikton, Perryville, and Havre-de-Grace. Express Train at 3.50 p. m., (Sundays ex-cepted.) for Baltimore and Washington, stopping at Wilmington, Nawark, Eikton, Northeast, Perryville, Havre-de-Grace, Perryman's, and

gholia.

Sight Express at 11.15 p. m., for Baltimore of Washington, stopping at Chester, (only to the Baltimore and Washington passengers,) limington, Newark, Eikton, Northeast, Perville, and Havre-de-Grace.

Assengers for Yottress Mouros will take the Passongers for Portress
15 a.m. train.
ACCOMMODATION TRAINS—Stopping at all hotween Philadelphia and Wilming-

on.

Leave Philadelphia at 11,00 a. m., 4.00, 5.30 ad 10.00 p. m. The 4.00 p. m. train connects rith Delaware Entirond for Milford and inter-Leave Wilmington at 7.15 and 9.50 a. m., 2.50 and 6.30 p. m. THAINS FROM HALTIMORE - THROUGH THAINS FROM HALTIMORE - Leave Wilmington at 12 m., 4.24, 8.33 and 9.54 P. H. CHESTER FOR PHILADELPHIA -- Leave Chester at 8, 10, 10, 14 a. m., 12, 35, 3, 13, 4, 54, 7, 20

ter at 8.15, 10.14 a. m., and 9.05 p. m. SUNDAY TRAINS. Express Train at 4.05 a. m. for Baitimore as Washington, stopping at Wilmington, Perry ille, Havre-de-Grace, Aberdess, Perryman

ville, Havre-da-Grace, Aberdeen, Ferryman's and Magnolla.

Night Express at 11, 15 p. m. for Baltimore and Washington, stopping at Chestar, (for Baltimore and Washington passengers,) Wilmington, Hewark, Elkton, North-Rast, Perryville and Havre-de-Grace.

newars, manon, corm-sast, ferryville and Havre-de-Grace.
Accommodation Train at 10 p. m. for Wil-mington and Way Stations.
BALTTIMORE FOR PHILADELPHIA.
Leave Sattimore at 9.25 p. m., stopping at Havrs-de-Grace, Perryville and Wilmington. Also stops at Sixton and Newark (to take pas-sangers for Poliadolphia and leave passengers from Washington or Baltimore, bad Chester to leave passengers from Baltimore or Washing-ton.

Leave Wilmington for Philadelphia at 6.30 P m. FROM BALTIMORE TO PHILADELPHIA. Leave Baltimore e. 20a. m. Way Mail; 1. 10 p. m. Express; 4.20 p. m., Way Trais; 6.30 p. m. Express; 9.20 p. m. Express Palains POB BALTIMORE

THAINS FUN DAME, 1.50 and 11.07

Leave Chester at 8.57 a. m., 1.50 and 11.07

In.

Leave Wilmington at 6.13, 9.40 a. m., 2.26,
18 and 13.25 p. m.

Seand 13.25 p. m.

PRINGHT TRAIN, with passanger car atFURIOHT TRAIN, with passanger car atFURIOH TRAIN, with passanger car atand intermediate stations at 7.55 p. m. tanil H.F. KENNEY, Superintendent.

RATE OF ADVENTURE. RATE OF ADVENTURE. One square, three days. One sq

WASHINGTON, D. C., FRIDAY EVENING, DECEMBER 22, 1865.

NO. 22.

The Official Advertisements of all the Executive Departments of the Government are Published in this Paper by Authority of THE PRESIDENT.

BAILROADS.

NORTH AND WEST.

FOUR DAILY TRAINS.

WINTER SCHEDULE.

ON AND AFFER NOVEMBER 20, 1865, trains
will run as follows:
Leave Wash'n. Leave Baito.
Express Mail. 6.20 a.m. 9.00 a.m.
Fast Line 5.20 a.m. 12.10 p.m.
Flitsburgh and Kirle Kr. 4.40 p.m.
Flitsburgh and Kimira Kr. 7.30 p.m. 10.00 p.m.

TWO TRAINS ON SUNDAY. Leaving Washington at 8.30 and 7.30 p. m SLEEPING CARS ON ALL NIGHT TRAINS. LOW PARK AND QUICK TIME.

(ational Hotel, and Fourteenth atreet, carner fewnsylvania avenue, opposite Williards Hotel Washington.

Superintendent N. C. R. E. J. WILKINS, Passenger and Tickel Agent, JNO. GILLETT, Passenger Agent. no 20-16

1864 ARBANGEMENTS 1864 NEW YORK LINES. THE CAMDES AND AMBOY AND PHILADEL PHIA AND TRENTON HAILROAD COMPA-

FROM PHILADELPHIA TO NEW YORK AND WAT PLACES. FROM WALNUT STREET WHARF AND

WILL LEAVE AS FOLLOWS, VIX: m., via Camden and Amboy—C, and A 12 m., via Canden and Amboy—C. and A. Accommodation.
A. A 20 m., via Canden and Amboy—C. and A. Express.
A. Express.
A. Express.
A. Express.
A. City—Washington and Jersey
City—Washington and N. V. Express.
A. City—Washington and Jersey
City—Serening Mail.
City—Serening Mail.
A. City—Serening Mail.
A. City—Serening Mail.
A. City—Serening Mail.
A. City—Service of the Control of the City—Service of the C

PUILADRIPHIA AND NEW YORK LINES. rMILADELPHIA AND NEW YORK LINES. Leave Weinet street wharf at 6 and 8 a. m., 12 m., and 2 p. m. Leave Rennington Depot at 11.15 a. m., 2.56. 5.00 and 6.3 p. m., and 12.30 a. m. (night.) The 6.45 p. m. line rune daily; (all others, tundays excepted.)

NEW YORK AND PHILADELPHIA LINES. new TORK AND PRILADZLIPHIA LINES.
Leave foot of Barciay street at 6 a. m. and 2
p. m.
From foot of Cortland street at 7, 8, and 10 a.
cs., 12 m., 4 and 6 p. m., and 12 night.
The 6 p. m. line rune d. ily; (all others, Sundays excepted.)
W. H. GATTUER Asset

PHILADELPHIA. Dec. 23, 1863. deSt 1865 WINTER ARRANGEMENT. 1865

PENNSYLVANIA CENTRAL BAILROAD. TWELVE DAILY TRAINS.

On and after MONDAY, October 16, 1865, trains will leave the Union Passenger Depot, corner of Washington and Liberty streets, Pittaburgh, Pa.,

Washington and bases, as follows:
DAY EXPRESS, daily except Sunday, at 2.60 a.
m., stopping at Johnstown, Consuming, Galitten, Altona, and all principal stations, and making direct counscition at Harriaburg for New York, Baltimore, and Washington, and at Philadelphia for New York, Boston, and intermediate

York, Baitmore, and Washington, and at Philadelphia for New York, Buston, and intermediate polate.

ALTOONA ACCOMMODATION, daily except Sunday, at 5.00 a.m., stopping at all regular siations between Pittsburgh and Altoons, and making close connection with trains on the Indiana Branch, West Penneyivanis Rallroad, Ebensburg and Creason Rallroad, and Hollidaysburg Frauch.

PITTSBURGH AND ERIE MAIL, daily except Sunday, at 7.00 a.m., stopping only at Conemangh, Gallitten, Altoons, and all principal stations, making direct connection at Harrisburg for New York, Baitimore, and Washington.

MAIL ACCOMMODATION, daily (except Sunday) at 14.00 a.m., stopping at all regular stations between Pittsburg and Harrisburg, making connections with trains on the Beasburg and Creason railroad and Hollidaysburg railroad.

PHILADELPHIA EXTRESS, daily at 4.25 p.m., stopping at Latrobe, Biaireville Intersection, Johnstown, Conemanyh, Gallitter, Altoons, Huntingdon, Lewistown, Midlin, Newport, Marynthle, Harrisburg, Lancaster, and Downingtown.

At Harrisburg direct connections are made for New York, Baitimore, and Washington, and at Philadelphia for New York, Boston, and at Philadelphia for New York, Boston, and intermediate points. Bleeping cars ran through on this train from Pittsburg to Philadelphia and Baitimore, and to New York by the Allentows routs.

JOHNSTOWN ACCOMMODATION, daily (ex-

JOHNSTOWN ACCOMMODATION, daily (ex-

PAST LINE, daily, except Sunday, at \$ 30 p. ABT LINE, dally, except muday, as x.o. p., stopping only at Commanagh, Galliteen, Almas, Buntingdon, Lewistown, Midlis, Kewport, Tyswille, Harrisburg, Middletown, Laucaster, a Downlagiown, making connection at Harbarg for New York, Dallimors and Washing, and at Philadelphia for New York Continuous in intermediate polymerate the New York Continuous in this continuous pouts. The Absorption of the New York Continuous Pouts of th

through in this train to Philadelphia and to New York on the Allentows route.

First Accemmodation Train for Wall's Station leaves daily (except Sunday) at 6.90 a. m.

Second Accommodation Train for Wall's Station leaves daily (except Sunday) at 9.46 a. m.

Third Accommodation Train for Wall's Station leaves daily (except Sunday) at 3.35 p. m.

Fourth Accommodation Train for Wall's Etation leaves daily (except Sunday) at 6.65 p. m.

Accommodation for Penn Station, stopping at all stations between Pittsburgh and Penn, at 10.30 p. m.

Il stations between 0.30 p. m.
The Church Train leaves Wall's Station every

Returning Trains arrive in Pittsburgh as follows
Mall 1.20 a. a
Fast Line 2.00 a. m
First Wall's Station Accommodation. 6.26 a. m
Penn Accommodation 7.50 a. u
Second Walt's Station Accommodation 5.50 a. n
Johnstown Accommodation 10.05 a. m
Pittaburgh & Erie Mail 12.00 p. m
Baltimore Express 1.30 p. n
Third Wall's Station Accommodation 2 05 p. u
Philadelphia Express 2.30 p. n
Fourth Wall's Station Accommodation 6.00 p. n
Altona Accommodation and Emigrant 10.30 p. u
An Agent of the Exceletor Omnibus Compan
will pass through each train before reaching th
deput, take up thecks and deliver baggage to an
deput, take up checks and deliver taking to an
part of the city Office No. 410 Penn street, ope
day and night, where all orders for the move
ment of passengers and haggage will receiv
prompt silention

GREAT PENNSYLVANIA ROUTE TO Speech of Hon. Geo. S. Boutwell, of

Washington.

sional Reporter.)
At the meeting of the National Equal Suffrage Association, in the Unitarian Church, last evening, in the absence of the President of the Association, D. M. KELSEY, Esq., was called to the chair, and introduced to the audience Hon. Gro. S. Bourwell, of Massachusetts, who delivered the following address

I hope not, ladies and gentlemen, to trouble you at great length; at least to leave you time and patience to listen to what will be said by our friend who will speak after I

I understand that to-day there has been some sort of vote taken in this city, but I know not whether in the neighboring city of Georgetown, on the question whether the colored people shall enjoy the right of suffrage#n this District. I am always disposed to listen to the will of the people, to consult their judgments, and sometimes, even in matters of grave legislation, I would to some extent be guided by their prejudices. I think, however, it should be borne in mind by those who dwell here permanently or for temporary purposes, that this District was set apart as the seat of Government, and made by the Constitution of the country subject to the exclusive control of the Government of the country, and that whether or not all men shall vote here is a question which does not even as much concern those distely represent, and that in the decision of this question those who represent the coun-try are very likely to act upon the opinlons which they understand are entertained by which they understand are entertained by
the country; and, furthermore, that the opinions expressed here are no guide, or even
counsel or suggestion, to those who are entrusted with the administration of public
affairs, who hold it first of all, in cencluding
the great contest we have carried on for four
years at such great sacrifice, that the only
proper consummation would be the recognition of the equality of all men before the
law, and to see to it that here, at the Capido of the nation, the example is set of that
just recognition of all races of men which is
declared as well in our Declaration of Independence as in that great charter of human pendence as in that great obsiter of human rights on which Christian civilization for eighteen hundred years has depended. I mean to-night to speak rather generally

I mean to-night to spoak rather generally of the right of suffrage.

If I shall occupy so much time as I anticipate on that question, I cannot even apply the propositions I shall attempt to lay down to the existing affairs of the country.

It is said that the right of suffrage is not natural right.

to the existing affairs of the country.
It is said that the right of suffrage is not a natural right.
Possibly, you will think, on consideration, it is of very little importance whether it be a natural right or not.
If it be not a natural right, then I take it that it is not in any sense more the right of a white man than of a black man. [Appleases] And if it be a natural right, then it is equally the right of the black man as of the white man. [Renewed appleases]
I think, to the argument, it is entirely immaterial whether it be a natural right or not.
I suppose if we consider merely those natural rights which are personal, they are hardly more than the right to breathe, the right to exist, the right of locomotion; but there are other rights which have not less important than those which are natural personal rights. The right of suffrage may not be a natural right in the sense of a personal right it is a natural social right the moment that seciety exists, and the existence of expects is a possible set to a suffrage to natural containing the continuous of the present these of exists.

be a natural right in the sense of a personal right, but I think it is a natural social right the moment that seciety exists, and the existence of society is in obedience to natural law, from which no portion of the human race, not even barbarous nations, not even wandering tribes, not even made of the desert, have ever been able to excape. I think you must agree on redection that whether the right of suffrage be a natural right or not, it is a right which no man who has once enjoyed it will ever willingly yield up. He will rather sacrifice his own life, he will sacrifice enjoyed it will ever willingly yield up. He will rather sacrifice his own life, he will sacrifice possibly everything he holds dear except the asistence of his family; and if this right be such to us who have enjoyed it, it is only on the gravest considerations and for the most urgant reasons we are justified in withholding it from others. I think if you will consider society you must agree that it is not the individual man, not the woman, not the child, that is the element or unit of society, but it is the family.

I start then with the proposition that family is the element of society, the unit of the State, and not the woman, not

state, and not the man, not the woman, not the child. When you consider the existence of the family, and when you consider the existence of more families than one, you have then a guide for the personal rights, not merely of the head of the family. Now consider society in any aspect you please, and it is perfectly plain, if family be an element of society in all the circumstances which concern the fortune and welfare of society, family has the right of judgment and expression; and that is not the condition of the members of one race, of one color, or of one class; it is the common right of humanity wherever society exists. Wherever the family relation is known and recognized on all questions which affect the fortunes of the family, the family has the right of judgment and the right to express this judgment. (Applause.)

Now, then, when I say the element of society and the unit of the State is the family, and that the family has the right of judgment, and the right of suffrage, for everything to which affired the fortunes of the right of suffrage, for everything to which affired the fortunes of the right of suffrage, for everything to which affired tends of the right of suffrage, for everything to which affired tends, which its power guards, which its authority creates, has reference to the protection of the individuals of the right of suffrage, for everything to which affired tends, which its power guards, which its authority creates, has reference to the protection of the individuals of the protection of the protection of the individuals of the protection of the individuals

exceptional cases. The wisdom of the law, so to be respected by the law is the family, that wherever a difference of opinion existathere is no means for the expression of that opinion. It is wise in the law.

Now, then, if there be but one opinion in the family, as a general thing it is the wise policy of the law, as the result of the experience of all ages, that where a difference of opinion exists it is better for the family there should be no mode of expressing that opinion. Then the question arises, by whom shall this opinion be expressed? I think nature again teaches us that the man who, by the law of nature, which no community has ever been able to overcome, is the defender of the family, whose life is to be jeoparded in its defence if circumstances require it, is that member of the family who is to give expression to the judgment of the quire it, is that member of the family who is to give expression to the judgment of the family, and you will see that if there be but one opinion in the family, inasmuch as the object of voting is to ascertain its judgment, the multiplication of these by allowing women and children to exercise the right of

women and children to exercise the right of suffrage adds nothing to the political power of the State any more than it would in taxation, instead of assessing the tax upon the family, upon the father, you assessed the same aggregate upon the individual members of the family. So, if there he but one judgment in the family it needs but one vulce to express it. Now, what logical results follow from this? It would happen, and very properly happen, if we accept the logic, that where the woman is left as head of the family she should have a voice in expressing the opinion of the family on public affairs. [Applause.] That was the case in Hungary during some portion of the existence of that nation, and certainly there can be no objection to it.

Another thing would happen: those mer who would have no families would be kep rom the ballot-box. [Laughter and applause.] My only solution of that difficulty passe.] My only solution or that almost; is that there is reasonable presumption some time or other they are to become the heads of families, and they should be properly at-tending to their political duties before. There are two other classes of person

excluded—paupers and criminals—and you see at once the reason for it.

Now, when you have proceeded thus far, it you sceept the argument which I have submitted, I think you see that it is difficult to go beyond and say for what reason you shall exclude the head of a family from expressing the judgment of the family on public affairs. We have in this country, as you know, excluded four millions of people who are colored and of African descent. They have been absolutely excluded in the slave States where they were held in slavery, and very generally excluded in the free States. I should like to have any person just at this point offer any good reason why, now that this people arrive, are made a part of society, are to be protected in their personal rights, they should be deprived of the privilege of participating in the Government. Is color a reason why, a man should not participate in the Government of his country? Is race a reason? We have received from abroad thousands and tens of thousands of men, and after they have remained here according to the judgment of the law a sufficient time to justify the inference that they intend to make this country their home, to support and defend it, we accept them as elitizens with the full power of citizens. Now, when we have amongst us three or four millions of persons, native born, are we excluded...paupers and criminals...and you

most argant reasons we are justiced at with the mas citizens with the full power of citizens. On the end of the alphabet, until Now, when we have amongst us three or you have placed all power in one man because four millions of persons, native born, are we to exclude them from all participation in this child, that is the element or unit of society, but it is the family.

I start then with the proposition that family is the element of society, the unit of the State, and not the man, not the woman, not the society, the unit of the state, and not the man, not the woman, not the abild. When you consider the existence of the elective franchises would say. No, it is not on account of color, ment of all men, wise and ignorant, learned

cording to the ordinary course of human jury-box together, they are all equal? When you see witness after witness called upon the himself of those matters which concern him personally, and consequently in reference to matters which concern him sto the period when minority casese, the last an states which concern his fellow-man. As to the period when minority casese, the last all equal? You infer nothing of the kind. You only infer that those witnesses are twenty one. It is immaterial where the limit is fixed, so you admit there is in nature this period between minority and majority, and infer. Now when you give every man the period between minority and majority, and infer. Now when you give every man the silinit shall be established by law. That set the shift that in the house, in the family, there is but one opinion. Such is the general factor of the complete the is but one opinion. Such is the general factor of the complete the property of the law, accepting the teachings of experience, it is not the opinion of the children, but it is the result reached by the surprice, the judgment, and observation of all. Now, then, you may say—I know the exceptions exist—there is even in the family a difference of opinion on public or private that in the surprivate of the domestic rule of the surprivate that in the house, in the family a difference of opinion on public or private that it is a popular government of Europs is in the fact that with the serious exist—there is even in the family a difference of opinion on public or private that the serious private of the domestic rule of the surprivate o

in a greater or less degree exclusive. Therefore, for what reason are we to exclude any portion of our citizens from the practice of the elective franchise? Whenever we do it, whether it be in a large or small degree, we admit our theory of government is wrong, and theirs is right. Our theory is, that the whole people are better and wiser and stronger than a minority, however large. The theory of their governments is, that the whole people are not to be trusted with the administration of affairs.—that some, for one reason or another, are to be excluded. Do you not see, if you are to exclude men for one reason, when you commence there is no line upon which you can stop? Is it not the old organic theory of monarchical governments, insemach as the mass of the people were not to be trusted, power must be put into the hands of the wisest or bravest to be found amongst them?

amongst them?

Now, it is said, and I come to my own State of Massasbusetts...it is not often Massasbusetts...it is not often Massasbusetts is called in any particular to aid those who are for limiting the rights of man; generally her distinction has been that she tones who are for limiting the rights of man; generally her distinction has been that she has advanced as far and as fast as possible upon the road which leads to the amelioration and elevation of the whole human race, sapplause, —but in our fitate, it is true, we have a provision in the constitution, adopted ten years since, by which persons under airly years of age who come to the ballot-ber must be able to read the constitution and to write. There are, indeed, many reasons for a provision of this sort: but I think, upon careful examination, they are reasons which will not bear the test of scrutiny. The effect, undoubtedly, of such a provision would be to induce persons, who might otherwise have esmained in ignorance, to acquire a knowledge of reading and writing. I will say here, for I do not mean to be misunderstood. I do not particularly object to such a provision, but ot particularly object to such a provision; but ask you as friends of the country that very man, without regard to qualification of andition, shall be admitted to the ballot-box And what I ask is, that when you make a provision which !!-- the right of anybody to exercise the elocated franchise, it shall be a

rovision which applies equally and alike to ill men and of every race. [Applause] If it be true, as I suppose it is, that there are thousands and tens of thousands of white If it be true, as I suppose it is, that there are thousands and tens of thousands of white men in the eleven States recently in rebellion she cannot read and write. I cannot understand how they are qualified to go to the ballot-box and vote for Representatives to Congress and electors for President and Vice President, and those men who are black men and who are no more ignorant than their white brothers are denied the privilege. (Applause.) That is political logic which I cannot understand, but I think you will find on examination that the ability to read and write, or the absence of ability to read and write, is not a reason for excluding a man from the polls. What we want is representation based upon public judgment. It is better men should be wise, it is better they should be honest. It is the duty of Government and individuals to do whitever may be done to promote these things; but may be done to promote these things; but after all, when you begin to say that A shall not vote because he does not know as much as B, on the next occasion B may be excluded because he does not know as much as C, and so on to the end of the alphabet, until ment of all men, wise and ignorant, learned and unlearned, and accepting the results. Applause.]

Now, then, this war has demonstrated two

And it was chiefly dus to the fact that universal suffrage existed in the North and that
it did not exist in the S uth, we are indebted
for the triumphant conclusion of the war.
[Applause.] If there had been no suffrage,
if these four millions of black people in the
televen or fifteen Southern States of this.
Union had been free and endowed with the
elective franchise, possessed power and had
part in the Government of the South, and
part in the Government of the South, and
had entered with their masters in this conrest against the Union and integrity of the
Republic, they would have succeeded. [Applause.] Our power was in the universal
right of the people to participate in the Govsernment of the country. [Applause.] Their
weakness was in the fact that they had denied
to one-third of their people the right to pary
ticipate in the Government. Therefore I say a
popular government is stronger than anyother. And it was chiefly due to the fact that unipopular government. Therefore I say a popular government is stronger than anyother. It is founded in the rights and affections of the people, and it will be upbeid and defended by their lives. [Applause] And it there be any such thing as immortality of a State, it must be in the fact that the State itself is it must be in the fact that the state there is founded in the immortal rights and aspirations of the people, the right of each individual to his own life and his own liberty to participate in the Government under which he lives and which he is bound to defend.

vidual to his own life and his own liberty to participate in the Government under which he lives and which he lives are on this question of suffrage. I know inferences are drawn from certain events, from elections which have taken place, that the people are opposed to negro suffrage in the South; but I know, as well as I can know anything of the future, that the people of this country are ultimately, and at a time not far distant, to reach the conclusion that they have no safety for the future except in demanding and securing for the colored people of the South equal rights with the white people of the South equal rights with the white people of the South (Applause.)

If you will pardon a single personal rominiscence, as a sort of offset incidentally to what I have said about the right of women to vote. I hope no ladies will go away with the idea that I mean to disparage their influence, and I hope what I say now will atone for any inference they may have drawn from what I have said.

In 1835 I was going from this city homewards. When in the State of Delaware the train was thrown from the track. It was in the month of August. Nobody was injured, and as usual, nobody was to blame. [Laughter and applause.] The passengers gathered in little equads, and as it was before the election they began to talk of political matters. I fell in with a company of gentlemen chiefly from the South, one from Goorgia, and one, I think, from Texas Some were for Mr. Fillimore, whom, you will recollect, was a candidate, and some were for Mr. Buchanan, of pleasant memory. [Laughter.] The discussion went on, but I took no part in it. After a time they proposed a canvase to see how those would vote for Fremont. [Applause.] That produced a little stir among these gentlemen, and, unluckily for the country, it so interrupted the canvase that we do not know to this day how it stood [Laughter.]

The gentleman from Georgia seemed v

canyase that we do not know to this any how it stood. [Laughter.]

The gentleman from Georgia seemed very much disposed to press the conversation, and especially upon the public sentiment of the North, to know how we were. I saw the sort of people I had to deal with, and thought I would not move forward in the expressions of

sent. There are now, we are told, in passion of the Bursau 766, 940 areas of seath 100 mould not move forward in the expressions of the government of the seath o

which the man, not the woman, not the the third when the man most the woman and the third many on consider the register the same are considered one we are considered to the construction of the construction of the construction of the construction which was all statement of the construction which was all statement of the construction of the construction which was all statement of the construction of the construction which was all statement of the construction of the construction which was all statement of the construction which was all statement of the construction of the construction which was all statement of the construction of the const

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forset the country, and for the first time addressed the people of Massachuselts at Fansuli Hall, and told them who had assembled in the Cradle of Liberty to listen to him, they should not say American Heerty, but liberty in America. Said he, "Liberty is Liberty as God is God." [Ap-

planse.]
So I say this is not a white man's country, it is not a black man's country, it is not a red man's country, it is not a red man's country, it is not a red man's country, it is a country which by Divine Providence has been pressaved during centuries for us, with all its fertility and resources, where we might create and build homes and government founded upon Christian civilization. This is a country. For so it was willed...to which should come all people whom God has chosen to place upon the earth. [Applause.] He is, in some form arother, an enemy of the human race who claims this as the white man's country or the black man's country. It is the country of man, set apart and dedicated by the Supreme Ruler of the world. To call us who are now expecting and about to enter on the enjoyment of restored Union, for the first time to announce that this is a white man's country is the basest ingratitude. If such were our opinion we should, two years and more ago, before we invited men of another color to participate with us to jeopard and sacrifice their lives in defence of the country, we should have declared when it was free and restored it should be a white man's country. [Applause.] It does not lie in our mouths after we have accented the blood of these men, after they should be a white man's country. [Applause.] It does not lie in our mouths after we have accepted the blood of these men, after they have stood in the ranks and upon the field of battle in the place of your fathers, husbands, sons, and brothers, now that they have fallen and sleep the sleep of death, and their bones bleach upon the plains of the Bouth, to say that this is the white man's country. They have earned in the noblest manner and with the largest sacrifices, the right to call this their country. [Applause.]

of the Freedmen's Bureau have been looked are conducted for the most part by soldiers, the things which make for peace, and at the HAVELOCK of America...Gen. How-ARD. His report will be read with great in terest. As we have given, from time to time, full reports of the proceedings of the Bureau, we now submit but a brief abstract of the

official document: On entering upon the duties of his office, six months ago, the Superintendent informs us that he divided the Bureau into four divisions, viz. one of lands, a second of records, a third of financial affairs, while the fourth constituted the medical department. Each one of these divisions are successively taken

constituted the medical department. Each one of these divisions are successively taken up and treated in the report. The set of Congress approved March, 1855, which setablished the Bureau, provided that it should have the supervision and management of abandoned lands—that it, lands devected their owners or conficented by the Government. There are now, we are told, in peacession of the Bureau 768,040 acres of such lands, 161,331 acres are cultivated by the freedmen, 143,219 are uncultivated, while 464,040 acres have not as yet been classified. Believing it to be not only a just policy, but the policy decided upon by the Government, den. Howard refused to return any extates to owners who could not abow a "constant loyalty, past and present... a loyalty which could not be established by the mere production of an oath of allegtance or amnesty." This course did not meet with the approval of the President, who gave not the provisions of his annesty proclamation, entitled the party pardoned to demand and receive immediate restoration of all his property, except such as had, been actually sold under a decree of confiscation.